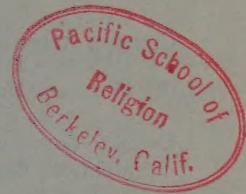


Federal Council BULLETIN

Vol. XVIII, No. 5

May, 1935



World Concert of Prayer for Peace News of Christian Coöperation

EDITORIALS

Salvation: Individual and Social

Preventing the Threatened War

Four Hundred Years of the English Bible

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

CONFERENCE ON CHURCH ARCHITECTURE New York, N. Y.....	May 7
NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN, ANNUAL MEETING Rochester, N. Y.....	May 21-23
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH Akron, Ohio.....	May 22
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A. Cincinnati, Ohio.....	May 23
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. (Southern) Montreat, N. C.....	May 30
CHURCH CONFERENCE OF SOCIAL WORK Montreal, Canada.....	June 9-15
NORTHERN BAPTIST CONVENTION Colorado Springs, Colorado.....	June 20-25
ANNUAL ASSEMBLY, AMERICAN ASSOCIATION OF WOMEN PREACHERS Aurora, Ill.....	July 16-19
WORLD CONFERENCE ON FAITH AND ORDER, EXECUTIVE COMMITTEE Middelfart, Denmark.....	August 4-8
WORLD CONVENTION OF THE DISCIPLES OF CHRIST Leicester, England.....	August 7-12
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES Geneva, Switzerland.....	August 12-18
THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK, EXECUTIVE COMMITTEE Geneva, Switzerland.....	August 18-22
THE CENTRAL BUREAU FOR INTER-CHURCH AID Vienna, Austria.....	September 2-9
INTERNATIONAL COMMITTEE OF INTERNATIONAL MIS- SIONARY COUNCIL Northfield, Mass.....	September 27-October 6
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST San Antonio, Texas.....	October 15-20
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STUDENT VOLUNTEER CONVENTION Indianapolis, Ind., December 28, 1935-January 1, 1936	

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Federal Council Bulletin

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VOL. XVIII, No. 5

MAY, 1935

THE EDITORIAL OUTLOOK

Salvation: Individual and Social

TWO PREVALENT fallacies are equally a hindrance to-day to the outworking of Christianity in human life. One is that if the individual is changed nothing else is necessary. The other is that society can be saved without changing the individual.

Each of these statements is a half-truth, dangerous because of what it overlooks.

The reason why it is not sufficient to concentrate attention upon the inner life of individuals, ignoring outward institutions, is because evil itself becomes institutionalized. Slavery affords a historic illustration. Devout souls continued to support it, even after thorough-going spiritual conversion, not because their motives were unworthy but because the social system under which they lived made them blind to its evil. The system of international relations which is built around great armaments and war is a contemporary illustration. Great saints supported the World War, not because they were unchristian at heart but because they were unrealistic about the nature of the international order of which they were a part. Even when a man has been sincerely "changed" we still have to inquire whether the change has affected those aspects of his living that reach down into the deep-rooted evils that have entrenched themselves in the structure of our civilization.

But perhaps the social roots of evil are now coming to be so well recognized that we are in greater danger of falling into the opposite half-truth and assuming that a new society can be built by political and economic measures without the necessity of a vital change in individuals. The fact is that the best system in the world will fail if it is operated by unchanged men. No social utopia—not even a decent society—

is possible so long as men are selfish, lustful, dishonest, grasping for power, disregardful of others.

It is equally a fact that no society can be changed unless and until the hearts of individual men are stirred by a higher vision. A student of Tolstoi, of whom Richard Roberts tells, was haled into court for refusing military service. When he defended himself by quoting from the Gospels, the judge impatiently said, "But that is the Kingdom of Heaven; and it has not come yet." To which the student replied: "Sir, it may not have come for you, but it has come for me." For the individual Christian to begin to live now as a member of the Kingdom of God is the supreme way to hasten its coming among men.

Preventing the Threatened War

ALTHOUGH WAR CLOUDS have been hanging low upon the European horizon, the crisis has not resulted in war. The reasons are not far to seek. For one thing, the governments know that their peoples are, in the main, sick and tired of the whole war business. For another thing, most of the European nations are "broke" and it costs money to carry on a war. The fear of economic collapse and internal revolution is a powerful deterrent.

But what of the longer future? Fear of immediate consequences can hardly be regarded as a permanent preventive of war. What is the price that must be paid for the establishment of a warless world?

In the first place, there must be a drastic cutting down of the world's armaments. Let the great nations honor their word in this respect. It would be well if they would cease talking about Germany's disregard of her treaty

commitments until after they have lived up to their own commitments. Let the nations accept for themselves the degree of disarmament which they have long imposed upon Germany.

In the second place, there must be an end of economic nationalism. Tariff armaments may be no less a menace to peace than military armaments. And tariffs cannot be reduced generally until nations are made aware of their economic dependence upon one another.

In the third place, there must be a strengthening of the world's peace machinery. Americans are not in an enviable position to discuss this phase of the peace problem, our government having refused to join either the Court or the League, but it is clear that every step for improving the functioning of the League is a step in the direction of permanent peace. Let the League be extricated from the Versailles Treaty. Let the Covenant be brought into harmony with the pact outlawing war. Let the nations having grievances growing out of the post-war settlements be able to take their differences to Geneva with the understanding that they will be dealt with as equals. The sooner the League's machinery is made to function in a way consonant with Germany's changed status the better it will be for all concerned.

In the fourth place, a way must be found to place the manufacture and sale of the implements of war under the restraint of national and international law.

In the fifth place, and most important, there must be a deflating of the war mind. The churches are primarily interested in this phase of the peace problem. In one sense armaments are but the embodiment of the war idea.

Pending the consummation of these long-range objectives, what could the United States do to insure the peace of its own people? We could exercise moderation in naval construction. We could considerably deflate the billion-dollar army and navy budget. We could modify our traditional policies of neutrality, enacting legislation for placing an embargo on loans and war materials to nations that resort to war, and making it clear that trade carried on with nations at war will be the risk of the individuals concerned. We could take the profits out of war and of preparations for war. And those of us who believe in God can earnestly pray for peace—and then speak and work in the spirit of our prayer.

When Men Live for the Kingdom of God

THREE GREAT FRIENDS who have recently finished their work on earth were such luminous examples of the ideals for which the Federal Council stands that a brief word about each of them is more persuasive than the most lengthy editorials.

Mr. A. A. Hyde of Wichita, Kansas, was a business man for whom Christian stewardship was a supreme passion. Early in life he vowed that one-tenth of his income should be specifically dedicated to God. When wealth came—far beyond his dreams—he saw clearly that a tenth was not enough. So he decided to give two-tenths, then three-tenths, finally nine-tenths and even more. He could have had luxury but he spurned it, finding far deeper happiness in living in great simplicity and using his money for those enterprises of the Kingdom of God in which he most fully believed. A. A. Hyde showed what it means to hold wealth in trust to God.

Mr. Theophilus King, of Quincy, Mass., was a banker who, always interested in his own church, came to have an enthusiasm for the Church as a whole which embraced all creeds. On his ninetieth birthday he wrote a letter to friends in which he expressed his final judgment that "the nearer coming together of all the churches, and those worshipping therein, through the breaking down of prejudices and the better understanding of each other's religious faith, is one of the most important movements of the world."

James Mullenbach, of Chicago, beginning life as a minister, found his passion for social justice and the welfare of the working masses leading him into pioneering social work and later into the industrial field as a counsellor in labor relations. In the development of the Hart, Schaffner & Marx experiment in industrial coöperation he held a key position. At the time of his death he was serving on the oil, steel and textile labor boards in Washington. In all his work in the thick of industry he kept a glowing faith and was convinced that the spirit of true religion is essential to solving our economic and human problems. This deep conviction inspired his work as a teacher in the Chicago Theological Seminary, where he kindled the social vision of generations of students.

Such men are truly "sons of God," for whose appearance, in the words of Saint Paul freely translated, "society sighs and throbs with pain."

Naval Maneuvers Modified

THE FOLLOWING excerpts from a first page dispatch in the *New York Herald-Tribune* on April 4, speak for themselves:

"Following a direct appeal to President Roosevelt by the Federal Council of Churches, the Navy announced to-day that its fleet maneuvers in May would not come within 2,000 miles of Japanese territory at any time, and that a good-will ship in command of Admiral Frank B. Upham, commander of the Asiatic Fleet, would visit Yokohama on the day the fleet exercises begin. . . . It was the first instance in which the Navy has felt called upon thus to defend its annual practice operations in the face of pressure from peace organizations in the United States."

While the modification in the plan for naval maneuvers as formerly announced may be of little moment, it is of great significance to realize that the united sentiment of Christian people who are alert in the cause of peace is too strong to be wholly ignored. As the *Christian Century* comments:

"Both in psychological intention and in the actual area of maneuver, the naval war games have now become something far different from what they were expected to be before the indignation of the churches and civic bodies began to make itself felt in Washington. This is a victory worth celebrating."

Four Hundred Years of the English Bible

IN 1535, ON OCTOBER 4, the first printed English Bible, translated by Miles Coverdale, came from the press. The New Testament and other parts of the Bible had been printed earlier but in 1535, for the first time, the complete Old and New Testaments were printed together.

In the four centuries since 1535, the English Bible, in successive translations, has molded the life and thought of English-speaking people as no other book has. It has far surpassed in circulation any other book in the world. Its words and cadences are in our very speech. Its themes have inspired great achievements in English literature and English art. It has shaped for righteousness the inner character of public institutions. It has been the inspiration of millions of persons in every walk of life.

The character of a new era in America's life will be determined by the movement of men's minds in the next ten years. Now, as never before, the American people need the Bible's priceless contribution to self-discipline, its searching of motives and standards, its capac-

ity to release great moral and spiritual power. This commemoration, now being furthered by the American Bible Society, may exercise great influence on these decisive years.

When a General Explodes

PLEAS FOR PEACE by preachers are so numerous that a new one arouses no surprise, but a bugle blast against war by a famous fighter arrests attention. Such an event is the publication of *War Is a Racket* (Round Table Press, \$1.00), by General Smedley D. Butler, erstwhile head of the Marine Corps. This renowned soldier, who is said to have received more medals than any other in our history, now turns squarely against his lifelong profession and relentlessly exposes war as a racket. The World War he finds to have been a clear case in point, for a mere handful profited at the expense of the masses. While his doughboys were dying in the trenches or living in the squalor of rat-infested dugouts, at least 21,000 new millionaires were being made.

Smedley Butler's excursion into the literary field is more of an explosion than a reasoned argument, but it is tremendous in its emotional appeal. Listen, for example, to this comment on a much discussed plan for partially "limiting" excessive war-profits:

"As far as I have been able to ascertain, there is nothing in the scheme to limit a soldier to the loss of but one eye, or one arm. . . . There is nothing . . . that says that not more than 12 per cent of a regiment shall be wounded in battle, or that not more than 7 per cent in a division shall be killed."

General Butler brusquely proposes that everybody, including the executives of our great munitions factories, steel plants and shipbuilding companies, shall get the same salary as the doughboy, \$30 a month, if another war comes. "Give capital and industry and labor thirty days to think it over and you will find, by that time, there will be no war." He also proposes that our army never be allowed to leave the territorial limits of our nation and that our navy always be required to keep within two hundred miles of our coast line.

Simple, doubtless over-simple, but it is the kind of simplicity that goes with stripping off all the subterfuges and rationalizations with which we so often cover up the naked truth.

World Concert of Prayer for Peace

The following appeal for a world concert of prayer for peace has been sent to the churches, not only of America, but also of Europe and Asia, covering Protestantism as a whole and also the Eastern Orthodox bodies. Since His Holiness, the Pope, has independently issued a message to Roman Catholics, the movement for prayer for peace embraces Christendom as a whole.—EDITOR.

TO ALL WHO LOVE OUR LORD JESUS CHRIST:

"At this ominous hour, when the spectre of war again haunts the world, and we almost hear once more the tread of marching feet, we invite all followers of Christ, of whatever land or name or creed, to unite in earnest prayer for peace. Only a new and united will to peace, born of a deep faith in God and fellowship with Him, can save the world from threatened tragedy. Only the spiritual power derived from a united dedication to seeking and following God's will for mankind is adequate to stay the rising currents of selfish nationalism and bring peace to a disordered world.

"The time draws near when in all lands the churches will be united in the observance of Holy Week, recalling the suffering of our Lord for the sins of the world and His triumph over the forces of evil and death. To-day the world for which He died seems ready to crucify Him afresh. To-day the Body of Christ, His Church, made up of those in every nation who confess allegiance to Him and carry on His work in the world, is threatened with dismemberment through fratricidal strife.

"We therefore appeal to our fellow Christians, both in our own country and throughout the world, to join in a universal concert of prayer for peace. Beginning in Holy Week and continuing as long thereafter as the threat of war remains, we urge upon all ministers of Christ that in every service of public worship they lead their people in fervent prayer for peace.

"Let us unitedly seek forgiveness—

for the self-seeking national ambitions, the economic competition and the injustices that have been breeding the germs of war;

for our proneness to suspicion of other peoples, to fear and ill-will;

for our lack of trust in the redeeming power of love and our delusion that we can have security through reliance on great armaments and military force;

for our blindness to the truth of our Lord's words that 'they that take the sword shall perish by the sword';

for our apathy toward the constructive agencies of international coöperation through which a new world order might be achieved.

"With hearts thus purified and with a heightened sense of the sinfulness of war, let us join in united intercession—

that all of Christ's people in every country may have a fresh vision of God's purpose of righteousness and reconciliation and peace for the world;

that there may be a courageous determination among all peoples to resist the ominous drift toward war;

that all may be willing to pay the price of peace in intelligent efforts to create a public opinion that will demand the settlement of international disputes by peaceful means;

that those who for the sake of selfish profit would foment hostility among the peoples and see the world drenched in blood may be restrained;

that to all who hold positions of responsibility in government the guidance of God may be given to formulate policies that shall make for peace.

"We urge also that Christian people in their homes join daily in private prayer for the peace of the world and also that in their own lives they so truly have the spirit of peace that they can be co-workers with God in building a peaceful world.

"And let the peace of God rule in our hearts, to the which also we are called in one body."

IVAN LEE HOLT,

President, The Federal Council of the Churches of Christ in America.

S. PARKES CADMAN,

Chairman, American Section of the Universal Christian Council.

WILLIAM P. MERRILL,

President, World Alliance for International Friendship Through the Churches.

JOHN R. MOTT,

Chairman, International Missionary Council.

Another Study of Church and State

Dr. Charles S. Macfarland, General Secretary Emeritus of the Federal Council, has just returned from Mexico, where he spent several weeks studying the Church and State conflict. Both parties welcomed his inquiry and he conferred with over one hundred persons representing Church, State and public opinion, including the President of the Republic, the Minister of Foreign Relations, other members of the Cabinet, the Archbishop in Mexico and the Papal Delegate in San Antonio. He has secured many documents which he has had translated bearing on many disputed questions. They will be included, together with a general discussion of the issues at stake, in a volume to be published shortly by Harper & Bros.

Dr. Macfarland's study was objective and entirely personal, and it will be eagerly awaited for the light it will give on a situation on which there is great confusion.

German Church Struggle Grows More Acute

ACRISIS seems to have come in the German Church struggle as a consequence of a meeting on April 10, at which the leaders of the Confessional Synod reached the conclusion that there was no possible way to avoid open conflict with the government police or to maintain the established Church as it has been heretofore. According to the *New York Times*' correspondent, this meeting decided upon a last desperate appeal to Chancellor Hitler, asking him to forbid the carrying out of the announced intentions of the Minister of the Interior, who has asserted that the State will take control by force and exercise its authority in church affairs.

This crisis is a sequel to the bold and unequivocal pronouncement read by members of the Confessional Synod in their pulpits on March 24. The most important portions of that historic text read as follows:

"We see for our people a deadly danger. This danger consists of a new religion. The First Commandment states: 'Thou shalt have no other gods before Me.' The new religion is disobedient to this First Commandment. First, through this religion a racial and nationalistic view of life has become a creed. Through it blood and race, people, honor and liberty have been raised to the level of divinity. Second, faith in an eternal Germany which the new religion requires, has been put in the place of faith in an eternal kingdom of our Saviour, Jesus Christ. Third, this fool's faith induces man to make God in his own image. According to its creed man himself honors, saves and redeems himself. Such superstition has nothing to do with positive Christianity."

"Earthly sovereignty mistakes the purpose of its heavenly Judge and Protector and the State itself loses its right to demand obedience when it clothes itself with the character of an eternal Reich and makes its authority the final instance in all fields of human life and activity. Therefore the Church dares not bow blindly to the totalitarian demands of the State which the new religion has created."

The enthusiasm of the German-Christian Society seems to have waned as it has become clear that Reichsbishop Mueller could not possibly exercise the authoritarian leadership to which in theory he was elevated in 1933. Reports have it that the violently pro-Nazi members of the churches who originally supported him strongly are no longer interested in the Christian Church and are increasingly identified with the frankly neo-Pagan movement.

An ominous move is the transfer of Dr. Otto Stuckert from the Ministry of Culture to the Ministry of the Interior. The latter ministry has the police at its command and is charged with the enforcement of regulations against such organizations as the Church. Herr Stuckert is said to have been responsible for a number of the extreme measures already taken against Evangelical ministers.

What the clergy who are standing for the freedom and autonomy of the Church against the claims of the totalitarian State fear most at present is that a decree may be issued, setting up church administration in all

details in the Reichsbishop's office, but by the authority of the State, which would then have the technical right to control all church affairs by law. The practical consequence of such a decision would be that any church official, lay or clerical, who dared to disobey would be immediately haled before a civil court and punished. This has already begun to occur in Franconia, Saxony and Hesse. In the latter place, the civil authorities have even gone to the extent of putting in a common jail the pastors arrested for disobedience and as a mark of contumely these men are reported to have had their heads shaved exactly as would be the case with common criminals. More than one church has already been locked and sealed by the police after the fashion of the Russian Government. No one knows at the moment how many pastors are under arrest, but the obvious danger is that wholesale arrests may yet take place.

Protestants and Catholics are involved alike in the whole situation. The latest Associated Press dispatch from Breslau indicates that Cardinal Bertram has sharply attacked the national Socialist intolerance toward Catholic youth and has reiterated the Church's denunciation of neo-Paganism.

Churchmen Honor Sir Josiah Stamp

A luncheon in honor of Sir Josiah and Lady Stamp, of Kent, England, will be tendered by the Federal Council of Churches and the American Section of the Universal Christian Council for Life and Work on May 2. The place of meeting will be the Hotel Astor, which has been the scene of so many distinguished gatherings dealing with international affairs. Sir Josiah and Lady Stamp are warm personal friends of Dr. Ivan Lee Holt, President of the Federal Council, who has been their guest on the occasion of his visits to England. They are both devoted and active members of the Methodist Church. Sir Josiah is one of the outstanding leaders of English business and finance. As Chairman of the London, Midland and Scottish Railway, and Director of the Bank of England, he is internationally known as an authority on economics. His active interests cover also the educational field, and he is a well-known lecturer at Oxford, Cambridge and Manchester. He is Vice-Chairman of the London School of Economics. Public service has often claimed him. His work in this field includes membership on the Royal Commission on Income Tax and the Reparation Commission's Committee on German Currency and Finance.

The American speakers at the luncheon will be Dr. William Pierson Merrill, President of the World Alliance for International Friendship Through the Churches, and Dr. Walter W. Van Kirk, Secretary of the Federal Council's Department of International Justice and Goodwill.

Church Federation Developments Across the Continent

A RECENT trip through the West revealed to me a remarkable progress in unifying the interdenominational work of Protestantism as a result of the coöperation of the last two years by the Federal Council, the Home Missions Council and the International Council of Religious Education.

In January, the first annual meeting of the New York Council of Churches and Religious Education was held at Albany, and the new constitution adopted. I also was present in January at a very notable meeting at Greensboro, N. C., when seventy-five leaders of the state participated in a forum, arranged on the initiative of the North Carolina Council of Religious Education, in which it was agreed that it is most desirable that a council of churches be developed. A committee, under the leadership of Professor H. Shelton Smith of Duke University, was appointed to draft the constitution, which is now being considered by denominational bodies.

In February, Dr. William R. King of the Home Missions Council and I shared in a convocation of ministers, planned by Dr. Ernest N. Evans and the home missionary superintendents of the State of Indiana, at which a committee was appointed to take under careful consideration the formation of a statewide organization. I then participated in the first meeting of the executive committee of the Wisconsin Council of Churches, which has come into being largely through the leadership of the Wisconsin Home Missions Council. Later in the month, the Illinois Convocation of Ministers was held in Springfield, under the auspices of the new Illinois Church Council, formed by the recent merger of the Council of Churches and the Council of Religious Education. On February 27, in St. Louis, and on February 28 in Kansas City, conferences were held to consider the possibility of an integration of the Protestant forces of Missouri. Conferences were also held in Topeka and in Wichita, for the consideration of the merging of the Kansas Council of Religious Education and the projected Kansas Council of Churches. Dr. King and the home missionary superintendents of the state were included in the gathering. On March 1, Dr. King and I participated in the annual meetings of the Oklahoma Council of Churches and the Oklahoma Council of Religious Education. The executives of these two agencies have been coöperating very closely for the past four years. On March 2, a representative group of ministers of Oklahoma City approved a plan for organizing an Oklahoma City Council of Churches and Religious Education. On March 4 the question of organizing a Dallas Council of Churches was submitted to the churches of Dallas.

From March 6 to March 19, Dr. King and I devoted our time to work with the California Church Council, which has just been organized with the Rev. Harold

V. Mather as associate executive secretary, and Dr. Guy W. Wadsworth as acting executive secretary, serving until the first of August, by which time it is expected that sufficient support will be secured for the Council so that a permanent general secretary can be employed. In Los Angeles, we met with the Federation of Protestant Churches of the city to consider a plan for its financial rehabilitation. We attended the annual meeting of the Oakland and the Sacramento Federations, which are going forward with plans for more effective work.

On March 20, the Oregon Council of Churches, which includes all the organizations in the state, was organized and the officers elected. Dr. E. C. Farnham, the Secretary of the Portland Council of Churches, was also elected Secretary of the Oregon Council of Churches. Dr. W. L. Van Nuys was elected Field Secretary.

March 22-25 was spent in Washington, attending the meetings of the Washington-Northern Idaho Council of Churches and Religious Education. This unification of the forces in Washington has been greatly aided by the visits of Dr. Harry Munro and Dr. Paul Eddy of the International Council of Religious Education.

In Cheyenne, Wyo., and in Denver, Colo., where Dr. King met with the home missionary superintendents on his way home, the first steps have been taken toward organizing a state council of churches.

Roy B. GUILD.

Support for Labor

The Rt. Rev. Msgr. John A. Ryan, Director of the Department of Social Action of the National Catholic Welfare Conference; Rabbi Sidney E. Goldstein, Chairman of the Social Justice Commission of the Central Conference of American Rabbis, and Rev. James Myers, Industrial Secretary of the Federal Council of Churches, recently expressed their support of the basic principles of the National Labor Relations Bill.

The Federal Council has taken no action on the bill as such, but Mr. Myers cited earlier resolutions of the Executive Committee, calling for "the strengthening of the authority and effectiveness of impartial national and regional labor boards." He further referred to an official statement of the Federal Council, which says:

"The reasons for labor's insistence upon a broad basis of organization and upon representation of the workers by persons chosen and paid by themselves are too plain for argument. They are precisely the same reasons that impel employers to organize and to secure the ablest representatives of their own interests, chosen and paid by themselves."

Mr. Myers also further emphasized the moral obligation of organized labor to admit to its membership "competent workers without distinctions of nationality or race."

The Pew Speaks for Peace

ASIGNIFICANT development in the field of education for peace has been undertaken by the Madison Avenue Presbyterian Church of New York. The Elders, after careful consideration, unanimously adopted the following expression of their views:

"We hereby record our belief that war is anti-Christian, and that the goal for our nation and all nations should be complete disarmament. We must prepare to slay not the enemy, but the enmity; and we believe that the Christian love that refuses to kill is a creative force, and the only sure antidote of war."

"We believe our schools should henceforth glorify the peacemakers and should hold up for emulation those who in healing, arts and sciences have enriched the common life.

"We earnestly urge the Administration and our representatives in Congress to work for the change of every law or policy inconsistent with continued cordial relations with Japan and all other countries. Specifically we advocate:

"1. The prompt repeal of the Exclusion Act, thus put-

ting Oriental countries on a quota basis, and removing discrimination against their citizens. (Under such quota only 185 Japanese and 105 Chinese could be admitted annually.—U. S. Department of State figures.)

"2. Governmental control of the manufacture and sale of munitions of war;

"3. That there be an immediate cessation of provocative naval demonstrations, such as those planned in the Pacific next summer;

"4. The repeal of the Vinson Bill."

Desiring to know the mind of the parish as a whole on these issues, the Elders instructed the pastor, Dr. George A. Buttrick, to transmit the resolution to each member of the church, with the suggestion that each indicate his personal concurrence or rejection. Thus far nearly a thousand replies have been returned. Seven hundred and sixty-one members expressed approval of the resolution; 61 expressed qualified approval; 96 disapproved; 21 were qualifiedly opposed to the resolution, while 10 expressed a neutral position.

Dr. Holt Welcomed in the Orient

AFTER fulfilling an engagement of several weeks in the Community Church of Shanghai, during which period he was in frequent conference with leaders of the National Christian Council of China, Dr. Ivan Lee Holt, President of the Federal Council, went to Japan for a brief visit at the beginning of April. While there he was the guest of honor at a dinner tendered by the Christian community of Japan. The following message to the churches of America has just come to the Federal Council in recognition of Dr. Holt's visit:

"Your fraternal greetings and your Christian courtesy in sending your President, Rev. Ivan Lee Holt, on a visit of goodwill to our land make us realize anew the spiritual solidarity which exists between all who bear the name of Christian.

"We reciprocate from the depths of our hearts your desire for a better understanding and finer relations between your nation and our own. We, too, are deeply concerned about the misunderstandings and forces that would destroy the traditional and unique ties of friendship which for three-quarters of a century have characterized the relationship of our nations.

"Especially do we yearn that the Christians of the United States and the Christians of Japan shall in their thoughts and attitudes transcend national and racial differences and difficulties; and through their common faith and their common Lord, be bound together by a bond which the strain of the social, economic and political changes of our day shall be utterly unable to break.

"We are burdened with a consciousness of the special responsibility which rests upon us as Christians not only

to strengthen the bond of brotherhood between the Christians of America and Japan, but to clear up misunderstandings, remove fears, and mediate friendship and goodwill between our two peoples and governments.

"It is, moreover, our hearts' desire and unceasing prayer to God that our nation's relations with her neighbors shall always be such as to hasten the coming of peace and goodwill among nations everywhere.

"Your honored President and fraternal messenger, Dr. Holt, comes to us at a critical yet creative time and we are confident that his visit will contribute much toward strengthening the mystic ties which bind us to each other and greatly help to create that better understanding between our nations for which we mutually earnestly pray and strive."

Dr. Holt is now in Australia, attending the centennial of Methodism in that continent. He will be back in America about the middle of June.

"To-Day" Now Interdenominational

Beginning with the present month, the monthly devotional magazine entitled *To-Day*, published by Westminster Press (Presbyterian), appears in a Federal Council edition and its circulation is being furthered among all denominations by the Federal Council's Department of Evangelism. Over 50,000 copies are already being used each month. It is expected that the expansion of the magazine into an interdenominational field will mean a marked increase in its use.

Under the new plan, the authors of the monthly devotional materials will include representatives of other communions as well as of the Presbyterian.

Dr. Bader's Meetings in Camden

FOLLOWING a period of city-wide visitation and cottage meetings engaged in by the majority of the Protestant churches of Camden, New Jersey, a two weeks' preaching mission was held by the north Camden churches. One week was spent in the State Street Methodist Episcopal Church, and another in the North Baptist Church. Dr. Jesse M. Bader of the Federal Council's Department of Evangelism was the preacher.

Both churches were crowded on the Sunday evenings and the week night meetings showed a deepening and growing interest as the nights went on, until toward the end the spacious auditorium of the North Baptist Church was filled despite a period of very rainy and boisterous weather.

Doctor Bader endeared himself to all who heard

him. His messages encompassed the vital themes of the Gospel, and were preached with a fine balance of winsomeness and spiritual power. It is not often that one finds such sanity and evangelistic fervor mingled in one personality. Not only were the churches warmed and inspired, but between ninety and one hundred persons were led to follow Christ or to renew their allegiance to the church.

The mission was a wholesome and helpful experience, and the pastors of the churches of north Camden are indebted to the Federal Council for providing such an inspiring leader. Doctor Bader made many friends during his stay who will long remember him and his words.

GEORGE FERGUSON FINNIE,
Pastor of North Baptist Church, Camden.

German Guest Welcomed

Speaking at a luncheon in his honor in New York on April 4, Dr. Friedrich Siegmund-Schultze, formerly a professor in the University of Berlin, director of the East Berlin Social Settlement and leading peace worker in Germany, but an exile since the Hitler revolution, declared that "eighty per cent of the pastors of Germany now support the Confessional Synod in its defense of Christianity against paganizing influences in Germany and also against the denial of freedom." Dr. Siegmund-Schultze arrived in New York at the end of March from Zurich, Switzerland, where he now resides, en route to Rochester, N. Y., to deliver the annual lectures on the Rauschenbusch Foundation at the Colgate-Rochester Divinity School. The luncheon was given by the Federal Council, in collaboration with the Universal Christian Council and the World Alliance for International Friendship Through the Churches.

Describing the religious situation in Germany, Dr. Siegmund-Schultze laid special emphasis upon the rise of the "German faith movement," which is urging that Christianity should be supplanted by a religion which magnifies the Germanic race instead of universality, which appeals to the "heroic" instead of to gentleness and humility, and which is anti-Jewish in its outlook instead of recognizing the Jewish background of the Bible and of Jesus Christ. "It is against a pronounced trend in these directions," Dr. Siegmund-Schultze said, "that the Christian Church in Germany to-day must contend, as well as against the efforts of the State to control the life and organization of the Church." He paid a great tribute to the pastors of Germany, Catholic and Protestant, declaring that "they were the only group courageous enough to stand up in an outspoken

protest." He pointed out that the most recent utterance of the Confessional Synod did not confine itself to the ecclesiastical problems, but openly criticized the totalitarian conception of the State.

On April 15, Dr. Siegmund-Schultze addressed the Federal Council's Department of the Church and Social Service on the social and economic situation in Germany.

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NEWS OF CHRISTIAN COÖPERATION

Churches Support Social Security Program

A Conference on the Church and Social Security, held in St. George's Church, New York, on April 8, under the auspices of the Episcopal Department of Christian Social Service, with the coöperation of the Federal Council of Churches, emphasized the religious interest in the social security program now being sponsored by the Federal Government. The speakers include Hon. Frances Perkins, Secretary of Labor; Professor Edwin E. Witte, Executive Director of the Committee on Economic Security; Dr. C. Rankin Barnes, of the National Council of the Episcopal Church, and Dr. F. Ernest Johnson, Secretary of the Federal Council's Department of Research and Education. The conference made it clear that there is a deep interest in satisfactory provision for old-age pensions and unemployment insurance. The question of the relation between the existing private pension funds, such as those of the various denominations and of the Christian Associations, and the governmental plan was discussed by Bradford B. Locke, Executive Vice-President of the Church Pension Fund of the Episcopal Church, who pointed out that many of the ministerial pension plans provide a more adequate protection than the proposed governmental program. The general consensus of the responsible leaders in the various church pension funds does not favor the exemption of religious, social and educational agencies as such from the operations of the governmental plan, but the exemption only of those employees who are already covered by existing insurance and retirement funds.

Interdenominational Executives Meet at Lake Geneva

The executives of councils of churches (state and local) will meet in a joint conference with leaders in the International Council of Religious Education at Lake Geneva, Wis., July 1-6. Special interest attaches to this joint conference because of the increasing measure of coöperation between councils of churches and councils of religious education on local, state and national levels. As already pointed out in the BULLETIN, one of the most significant developments in coöperative work during recent months has been the movement toward the merger of state councils of churches and state councils of religious education in the interest of securing in each state an inclusive coöperative body functioning for all the state-wide interests of Protestantism. The committee on arrangements for the participation of the councils of churches in the program consists of Walter R. Mee, of the Chicago Church Federation; Ernest N. Evans, of the Indianapolis Federation of Churches, and J. Henry Carpenter, of the Brooklyn Church and Mission Federation.

Illinois Makes World Fellowship Real

A "World Fellowship Tour" was conducted during March by the Illinois

Church Council for the youth of areas within a radius of some forty miles around each of eight different centers. These centers were: Blackburn College; First Christian Church, Paris; First Christian Church, Petersburg; Eureka College; First Methodist Church, Princeton; First Methodist Church, Peoria; Monmouth College and North Central College. The tour was personally led by Rev. Charles E. Shike, Executive Secretary, assisted by Rev. George A. Singleton, pastor of the African Methodist Episcopal Church, Springfield; Miss Emily Parker, Director of the Young Friends of Richmond; J. Herbert Eichelberger, Field Secretary of the League of Nations Association; S. David Malai-peruman, an Oriental student from International House, Chicago, and Miss Ruth I. Hafnerichter, Youth Council Chairman of Illinois.

Members of this team spoke at assemblies in eleven high schools and contacted large numbers of students in chapel services, classes and discussion groups, in addition to the regular conference delegates. It is estimated that at least 6,000 persons came in touch with the leaders of this tour. Numerous requests have already been received for a similar tour next Fall.

Institute of Human Relations at Williamstown

Under the auspices of the National Conference of Jews and Christians, an Institute of Human Relations is to be held on the campus of Williams College, Williamstown, Mass., August 22-30, 1935. The Institute is designed to provide for study and exchange of experience among Catholics, Jews and Protestants, with a view to arriving at a better understanding with regard to the cause of difficulties in community relations. During the first hour of each day the inter-group relations in various countries, including Germany, Mexico and Russia, will be considered under the chairmanship of Newton D. Baker. During the second hour, practical methods of dealing with specific inter-group relations in American communities will be discussed. For the third hour a choice of courses is offered, dealing with the general background for understanding problems of intergroup relations. Round-tables dealing with the possibilities of coöperation in colleges, women's organizations, etc., will make up the fourth period. The complete program can be secured by addressing the National Conference of Jews and Christians, 289 Fourth Avenue, New York.

Recent Figures on Church Contributions

The United Stewardship Council has recently published statistics summarizing the giving of twenty-five major denominations of the United States and Canada for the latest available period. Due to the difference in the dates on which church years end, the statistics as a whole do not cover any precise twelve months, but in the main embrace the

fiscal year which ended sometime in 1934. The table shows local contributions for all purposes of \$299,416,781.35. Of this amount, approximately \$54,000,000 were contributed for missionary and benevolent causes. The gifts reported are from living donors and do not include legacies or other sources of incomes. The table can be had upon request, accompanied by postage, addressed to Harry S. Myers, Secretary, United Stewardship Council, 152 Madison Avenue, New York.

A New Type of Lenten Message

Under the title, "His Cross Still Stands," the Commission on Social Service of the Evangelical and Reformed Church issued a Lenten message for this year which combines an emphasis on personal Christian faith with a social passion and outlook. After pointing out the permanent significance of the Cross as an expression of the vital heart of the Christian message, the document says:

"What meaning has the Cross for your life and mine in the midst of a world literally going to pieces in chaos and revolution? Too long have we as Christians in America believed that unselfishness would result by adding together the selfishness of a hundred and twenty million people. Too long have we given our willing approval and played a part in an economic and industrial system which, built upon the profit motive, makes selfishness a virtue."

Any who are interested in securing the message as a whole may do so by writing to the Chairman of the Commission, Dr. J. H. Horstmann, 1724 Chouteau Avenue, St. Louis, Mo.

International Theological Seminar

The Second International Theological Seminar will be held at Geneva, July 22-August 11, 1935, under the auspices of the Universal Christian Council for Life and Work and the Faculty of Theology of the University of Geneva. The aim of the Seminar is to provide for a study of the contemporary trends in theological thought in the churches of various nations and of the principles and problems of the ecumenical movement. Included on the lecturing staff this year will be: Professor Karl Barth, formerly of the University of Bonn; Professor Martin Dibelius, of the University of Heidelberg; Professor Lieb, from Basle; Dr. Adolf Keller, of Geneva; Dr. W. A. Visser't Hooft, of the World Student Christian Federation, and Professor William Adams Brown, of Union Theological Seminary.

Any who are interested in attending should address their inquiries to Dr. Keller, 2 rue de Montchoisy, Geneva, Switzerland.

Federal Council Issues Interracial Play

In response to a demand for plays that deal with Christian social relations, the Department of Race Relations of the Federal Council has issued a short inter-

racial play entitled "A Little Leaven," written by Elsie Lineweaver and Mary Reed. It deals with the problem of a well-trained Negro girl who is trying to secure an opportunity to earn her living despite the discrimination against Negroes in business offices. The play can be produced without elaborate settings. It can be secured from the Federal Council at fifteen cents a copy, \$6.00 a hundred.

Educating Youth on the Liquor Problem

"Youth Faces the Liquor Problem," written by Bert H. Davis and published by Allied Youth as a discussion course for young people, has proved to be so widely acceptable that a revised and enlarged edition has just been issued. This pamphlet approaches the question in a thoughtful and open-minded way, all the more convincing because free from dogmatic presuppositions. It leads the participating young people through a discussion of the following questions:

Why Do So Many Intelligent Persons Drink?

Has Beverage Alcohol Some Good Points?

Does Alcohol Deserve a Place in Home Life?

Can I Be Popular If I Never Drink?

Does Alcohol Really Affect Public Health and Safety?

How Deal With the Liquor Problem To-day?

The pamphlet is sold at 25 cents a copy, with a reduction of 20 per cent on orders of a dozen or more, and can be secured from Allied Youth, National Education Association Building, Washington, D. C.

Washington Carries on Welfare Program

The hospital worker employed by the Washington Federation of Churches in behalf of the Protestant forces of the city made 9,400 visits during the past year. The juvenile court worker handled the cases of more than 300 boys and girls. Two hundred and fifty-eight other cases were referred to her for visit and investigation. The Judge of the Juvenile Court has recently asked the Federation of Churches to become responsible for colored children also, and a committee of colored leaders has been selected for this purpose.

Summer Schools of Missions

A series of conferences and schools of missions is announced, to be held in different parts of the country during the summer months. These schools are affiliated with the Council of Women for Home Missions and the Committee on Women's Work of the Foreign Missions Conference of North America. The list of dates of the various conferences, together with the names and addresses of the chairmen, can be secured by writing to Miss Anne Seesholtz, Secretary of the Council of Women for Home Missions, 105 East 22nd St., New York.

Quakers Hold Institutes of International Relations

The American Friends Service Committee has announced an important series of Institutes of International Relations,

to be held during the coming summer, continuing a program begun in 1930. Their purpose is to provide an intensive course of study, lasting about two weeks, in various aspects of current international life. Among the institutes to be held in different parts of the country are the following:

At Haverford College, Haverford, Pa., June 10-22.

At Northwestern University, Evanston, Ill., June 24-July 5.

At Grinnell College, Grinnell, Iowa, June 12-22 (in cooperation with the Congregational Council for Social Action).

Full information can be had from the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

Dr. Sizoo

Guest Preacher in England

Dr. Joseph R. Sizoo, minister of the New York Avenue Presbyterian Church, Washington, D. C., will be the special messenger from the churches of the United States to the churches of Great Britain this summer. He goes under the auspices of the Committee on Interchange of Preachers and Speakers between the United States and Great Britain, which is maintained jointly by the Church Peace Union, the World Alliance for International Friendship through the Churches and the Federal Council of Churches, and does so at the pressing invitation of groups in England and Scotland. During the first week of June, Dr. Sizoo will address a conference of editors of religious publications in London.

Missionary Honored for Agricultural Leadership

An impressive indication of the many-sided service of the missionary to the life of the people among whom he works is found in the honoring of Brayton C. Case, an agricultural missionary of the American Baptist Foreign Mission Society in Burma, by the British Government on December 28, when the famous Kaisar-i-Hind Medal for Public Service in India was conferred upon him. Mr. Case reports that when the medal was presented to him in the Palace of the old Burmese Kings, he recalled how one of the pioneer missionaries had crawled on his hands and knees fifty years before to get permission of the Burmese King to start missionary work among the wild Kachins in the north of Burma.

New Leaders in Church Federation

In Kansas City, Mo., Rev. J. W. McDonald, former Secretary of the Kansas City Presbytery, has been elected Executive Secretary of the Council of Churches. He began his work on May 1.

In Duluth, Minn., the headquarters of the Council of Churches have been closed for a year on account of lack of funds, but have now been reopened, with Mrs. Ruth Jacobson as Office Secretary.

In Minneapolis, Dr. Clair E. Ames has resigned as Executive Secretary, after a noteworthy service in church co-operation in both St. Louis and Minneapolis.

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Stanley Jones has released such a spiritual dynamic in our generation, both by his missionary service in India and by his interpretation of the Christian message to vast audiences and great bodies of readers in our own land, that a mood of high anticipation has awaited his study of Christianity in its social significance. It is safe to say that no one will be disappointed. In many respects this is the finest product of his pen.

Doctor Jones has realized so keenly that Christianity must come to grips with the challenge of communism that he has made it his business really to understand it. He has observed it working itself out at first hand. He recognizes that in certain aspects of social life "amazing progress" has been made in Russia. He is fully aware, however, of the Russian repudiation of religion. It is this combination of accomplishment and anti-religiousness in Russian communism that makes it "a veritable thorn in the side of Christendom."

The only way to meet the challenge, Doctor Jones sees, is by a still greater one—and this he finds in the Christian vision of the Kingdom of God. To the central emphasis on coöperation instead of competition as the organizing principle of society, Doctor Jones commits himself unreservedly. The present book is, in the main, an appeal to Christian people to make earnest with this ideal and to demonstrate, not by theoretical argument but by vital changes in our social order, that true Christianity holds the key to social salvation. "We must provide something better than Marxian Communism or succumb to it," Doctor Jones decides. What that "something better" is is presented with great persuasiveness in this book, based on a study of Jesus' program as embodied in His conception of the Kingdom of God. It is not a book that will bring anyone an easy sense of comfort. It is disturbing, searching, provocative, calling us first to penitence and then to unselfish dedication. It calls for nothing less than a new way of Christ-like living in all our social relations, a new self-identification with "the disinherited." Perhaps it is out of such an aroused passion for the Kingdom of God that the long-awaited spiritual revival is to come. Such is Stanley Jones' own faith, and his book will be a powerful influence in kindling a similar faith in others.

S. M. C.

The Church: Catholic and Protestant

By WILLIAM ADAMS BROWN

Scribner's. \$2.50.

No man could be better equipped to interpret *The Church: Catholic and Protestant* than Professor Brown. To his background as theologian and historian, he has added the practical knowledge and the sense of realism gained during the years of leadership in the

General Wartime Commission of the Churches, the Federal Council, the Universal Christian Council for Life and Work and the World Conference on Faith and Order. His personal contacts with Christian leaders have been worldwide.

Professor Brown has a profound conception of the Church. He has a clear understanding of both the Catholic and the Protestant meanings of the word and of their implications, as "two different ways of apprehending a divine reality which in its completeness transcends man's ability to grasp." The acceptance of this definition would go far toward advancing church unity.

As a study of comparative religion and denominationalism the volume is a masterpiece. No such treatise has, so far as I know, ever appeared. And while the author's distinctions are finely drawn, he is clear in definition. For example, in analyzing the three ideas of unity, he finds that of the Roman Church to be *legal unity*, of the Greek Church *mystical unity*, of the Protestant churches *practical unity*, now taking federal form.

Most illuminating and hopeful is the section on "What Protestants Can Learn From Catholics" and "What Catholics May Learn From Protestants," which they both should consider in the light of "what the world has a right to expect" of them.

For the immediate approach to unity Doctor Brown brings us back, in substance, to the ideal of federal unity in

the minds of the men of 1905-1906, who created the Federal Council. This is not enough, but it enters definitely on a path to the goal. "There is nothing inconsistent between federal unity and organic union." What is most deeply needed is "a change in the spiritual attitude of those who compose the several units of the Church." To such federal union there are two limits. The Roman Church excludes itself by its "claim to unqualified sovereignty." There are independent groups whose principles thus far have been interpreted as excluding them from simple federation.

But even so, Catholics and Protestants may work together as they are now doing, but in larger measure.

It is the kind of book that defies re-viewing. Nearly every word in it has weight. It should be read by every pastor who wants to understand what the Church is and what the churches are, in both their diversity and their unity.

C. S. M.

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By HANIEL LONG

Published by Writers' Editions, Santa Fe, N. Mex. \$2.50.

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The Younger Churchmen
Look at the Church
Edited by RALPH H. READ
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If the nineteen ministers who have collaborated in these discussions of some of the most vital aspects of the life and work of the Christian Church represent anything like a cross-section of its younger leadership, there is high hope for its future. They are critical of the Church at many points but their criticism is of the kind that grows out of the greatness of their ideals and their hopes.

The volume would be well worth while if only for John C. Bennett's stirring chapter, "The World Needs the Church." It would not be easy to find a more cogent apologetic—in the best sense of the word—than he has given within a few brief pages. Russell Clinchy convincingly analyzes the dynamic that religion can offer to social progress. Cameron Hall treats "The Church and the World of Social Relationships" in an arresting way. Edmund Chaffee probes the reader into a new awareness of the growing conflict between the Church and the Nationalist State. Henry Leiper traces the growth of a new ecumenical character in Protestantism. While there are different levels of originality and merit, there are only two or three chapters which are not decidedly rewarding—and we let each reader form his own judgment as to which they are!

Anyone who has been picturing the Church as a stuffy place where no fresh or thorough thinking is at home will find his assumptions vigorously jolted by this book.

S. M. C.

The Great Design
Edited by FRANCES MASON
Macmillan Co. \$2.50.

If there are those who suppose that science is still under the domination of materialistic and mechanistic concepts they should read this book. From the pens of fourteen of the foremost scientists of the present day one discovers a wholly different outlook in the major scientific trends of the twentieth century. The contributors whom Mrs. Mason has assembled to produce this volume are men of the highest rank in physics, chemistry, astronomy, biology, physiology, geology—covering the whole domain of natural science. And without exception they all come to the conclusion that the universe as we know it can be best explained as the expression of an Intelligent Purpose. Among those who make their contribution to this inspiring survey of nature are: J. Arthur Thomson, Hans Driesch, Lloyd Morgan, Sir Oliver Lodge and others of equal competence in their own field. Not one of them would answer in the affirmative to Huxley's question, "Is the universe a mud pie made by two blind children, Matter and Force?"

In addition to disclosing the indications of Mind in the universe, this book makes a further stimulating contribution—it awakens a deep interest in the scientific understanding of nature. It is a volume for which many ministers and laymen alike will be keenly grateful.

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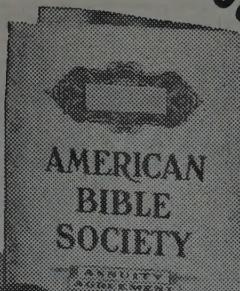
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